

TWO SERMONS:

PREACHED

By that Faithfull
and Reverend Divine,

RICHARD SIBBES,

D.D. and sometimes Prea-
cher to the Honorable So-
ciety of *Grays Inne*;

And Master of *Katherine*
Hall in CAMBRIDGE.



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TO
THE RIGHT
WORSHIPFULL

Sir *John Howland*,
Knight.

SIR,

Here two Sermons were brought unto me for the Sermons of that learned and religious Divine, whose name they beare: and, so farre as I am able to judge, the stile and spiritualtie of the matter

A 3 argue

argue no lesse. Being earnestly requested to peruse them, I thought fit to commend them to the world under your name, because I know that you so well affected the Author. Now my request unto you is, that you would be pleased to accept the Dedication of them as a testimony of his sincere affection, who labours, and prays for your good in the best things,

Your Worships to be commanded in all Christian service;

R. T.

THE
SPOUSE,
HER

Earnest desire after
Christ her Husband.

OR,
A Sermon preached on
CANT. I. Vers. 3.

By that Faithfull and Reve-
rend Divine, *Richard Sibbes*,
D. D. and sometimes Preacher
to the Honorable Societie
of *Grayes-Inne* :

And Master of *Katherine Hall* in
Cambridge.

PSAL. 73. 25.

*Whom have I in Heaven but thee?
and there is none upon earth that I
desire besides thee.*

THE
SPOVSE
HER

Earnest desire after
Christ her Husband.

OR,
A Sermon preached on
CANT. i. Ver. 2.

By Isaac Fairbairn and Reve-
rend Divine, Richard Sibbes,
D. D. and sometimes Preacher
to the Honorable Society
of Gray's Inn:
And Master of Katewain Hall in
Cambridge.

1641. 73. 22.
Whom have I in Heaven but thee?
and there is none upon earth that
desireth thee.



THE
S P O V S E,
Her earnest desire
after Christ.

CANT. I. 4.

Let him kisse mee with the
kisses of his mouth, for thy
love is better then wine.



THE HOLY
Ghost is plea-
sed here, to
cōdescend to
our infirmi-
ties, and that wee might
helpe our selves, in our spi-

A 5 rituall

*Loquitur
ad modum
nostrum,
agit ad mo-
dum suum,
augustin.*

rituall estate, by our bodily; hee speaketh here of heavenly things after an earthly manner, and in a comfortable mystery. As in other places the Holy Ghost sets out the joyes of Heaven by a Sweet Banquet: so here hee sets out the union that wee have with Christ, by the union of the Husband with the wife. And that wee might the better understand what this union is, hee condescends to our weake capacities, that wee might see that in a glasse of resemblance which wee (through our corruptions) cannot discern in the owne nature. This booke then fore is nothing else but a shadowed demonstration and setting forth

forth of the love of Christ
to his Church, and of the
love of the Church to
Christ under certaine
earthly similitudes so fami-
liarly and naturally, that the
Iewes tooke, and doe take
great scandall at it, and
therefore would not have
any to reade it, till they
should come (at least) to
the age of thirty yeares, and
this, least they thereby
should be tempted to wan-
tonnesse and foule inconti-
nency; wherein they should
seeme wiser then God him-
selfe, and teach the holy
Ghost to speake. But the
Holy Ghost is pleased thus
by corporall, to set out spi-
rituall things, which are of
a higher straine, that by
some deeper thoughts, and
more

more then a taste of the
one, they might bee made
to transpose their affections
(which in your youthfull
age are most strong) from
the heate of naturall love to
a flame of spirituall desires,
and to the things of God.
All therefore who are spi-
ritually minded, (for whom
chiefly the Scriptures, and
this holy booke of Scrip-
ture were written) must in-
deavour out of this shell, to
take out the sweete kernell
of our blessed Communion
with Christ, howsoever
others (otherwise minded)
take offence hereat; for
here, the union betweene
Christ and his Spouse is so
familiarly and to the life
penfilled out by that union
which is betweene the Hus-
band

band and the Wife, that though ungodly men may stumble here, as at some stone of offence, yet the godly may by a better hand receive instruction and much bettering from the same.

To come to the words themselves, they are the words of the Sponse to Christ, containing in them two particulars.

First, an earnest desire in these words, *Let him kisse mee with the kisses of his mouth.*

In which note 3. things further; as,

First the person desiring, the Church.

Secondly, the person desired, Christ.

Thirdly, the thing desired.

red, A familiar kisse of his mouth.

Secondly, the ground of the desire, fetcht from the excellency of the thing desired, in these words, *For thy love is sweeter then wine.*

*Doct.
Generall.*

From the whole in generall; observe a spirituall contract betweene Christ and his Church. There is a civill contract betweene man and wife; answerable to w^{ch} the spirituall betweene Christ and his Church holds fit resemblance.

1. That this civill contract may hold; both parties must consent: So it is betweene Christ and his Spouse; hee was so in love with mankind that he hath taken our nature upon him, and this his incarnation is the

the ground of all this union of ours with him. For first, his incarnation is the cause or ground of our union with him in grace here: and secondly, our union in grace is the ground of our union with him in glory. And now that we may be a Spouse to him, he gives us his Spirit to testifie his love to us, that we might give our consent in love to him againe; and that wee might be made a fit Spouse for him.

2. Likewise in marriage there is a communicating of all good things; and so it is here. Christ here in this spirituall contract gives himselfe, and with himselfe all good things unto us. The Spirit therefore is the Churches; his happinelle the

1 Cor. 3. 21.

Hof 2. 19.
&c.

the Churches, his graces are the Churches, his righteousness the Churches; In a word, all his priviledges and prerogatives are the Churches; as saith the Apostle, all things are Christs, and Christ is yours; and the reason is given for all are Christs, and all that are Christs are yours by this spirituall symbolizing contract. This excellency is spoken of by the Prophet *Hosea*; where speaking of this spirituall contract betwene Christ and his Church he saith;

In that day when he shall marry her unto himselfe in faithfulness, he will make a covenant for her with all creatures; with the beasts of the field, the fowles of hea -

heaven, and all that cree-
peth upon the earth: so
that upon this contract
commeth in a traine of fa-
miliaritie, or league of close
union between the Church
and all the creatures. All
that he hath done, all that
hee hath suffered, by this
contract is made ours, and
we have the benefit of all,
by being his members, and
of his body.

Object. But what have
wee to bestow upon him
again?

sw. Nothing at all, nei-
ther portion nor proporti-
on; neither beauty nor ri-
ches; but a miserable and
base condition that he took
upon him. For use.

This is a wellspring of
much comfort, & a ground
of

Vse.

Twofold.

First of
comfort.

of many duties. For our
comfort.

Christ condescended, so
farre unto us, and into such
a neare acquaintance tooke
us as to make us his Spouse,
he who did so hath all things
at his command: and then
what can wee want at the
fountaine? Wee can want
no protection; for that is
the coving of this Well:
we can want no good things
for all goodnesse is in
this Well of life; we have
free accessse unto Christ as
the wife hath to her hus-
band, for who should have
free accessse to the husband
but the wife; or who so
free as shee? So, who hath
free accessse to Christ, but
the Spouse, or so as shee
hath.

Yea,

Yea, but we have infirmities, and are by them a wife too farre unfit for such a husband?

Object.

True indeede: but shall man beare with his wife, because shee is the weaker vessell, and will not Christ much more with his Spouse? But this union of man with wife is but for a short time; death cuts that wife, but here (which is our chiefest comfort) this contract is not for a time but for ever. I have married thee unto my selfe for ever saith the Lord. And therefore wee shall never want potection or direction, or good thing while we are his; and his wee shall bee ever. And thus stands the case betweene Christ and us

Sol.

Now

1 Pet. 3. 6.

Now for the duty on our part it is to love him againe with a mutuall and obedient love; to honour him as *Sarah did Abraham*, when shee called him Lord; and to manifest it by doing what hee would have us to doe, and by suffering what he would have us to beare for his sake.

But to come to particulars.

First, we have the person desiring, *Let him kisse me*; Secondly the person desired, *let Him*; Thirdly, the things, *the kisses of his mouth*.

For the first; *Me*, it is here the speech of the whole Church, and so of every particular member, every of which is the Spouse of Christ.

Christ. The point from hence is:

All Christian favours belong to all Christians alike; wee (all alike) have one Faith, one Baptisme, one Spirit, and every Christian may say mee: so saith the whole Church; and every Christian as well as it may so say: for all Christian priviledges belong to all alike.

Doct.

Herein take comfort then, that whosoever belongs to the Church in generall, belongs to thee as a particular of the whole. I name but this.

Vse 1.

Now secondly, this teaches us by steps of reason to ascend from one spirituall priviledge to another, as thus; *Abraham* beleevd, and

Vse 2.

and it was counted to him
for righteousnesse; and
therefore if I beleeve, I
shall be counted righteous.
David sinned; and *David*
sinning repented and found
mercy, and therefore if I
repent I shall finde mercy.
And thus all priviledges
belong alike to all Christi-
ans. Every Christian soule
is the Spouse of Christ as
well as the whole Church.
Therefore *Saint Paul* thus
propoun's himselfe an ex-
ample to all that would be-
leeve in Christ, *1 Tim. i.*
16. God had mercy on me.
Where therefore hee en-
courageth all to come unto
Christ, by his owne expe-
rience, *wisdomes*, that hee
will have mercy on thee, as
he had on him. Whatfoe-
ver

ever then is promised to the whole Church, that apply to thy owne soule in particular; and whatsoever is required of the whole Church, that know to be required of thee in thy particular by Christ, if thou be a member of his body, and beest in his service. But though in spirituall favours all have alike portion and proportion; yet it is not so in outward things. For here some are rich, some poore, some honorable, and some base, and all with some difference: but in the best privileges and best gifts there is an equall extension to all; to the poore Christian as much and as soone as to the rich: to him that is base in the eye of the world, as well,

well and (perhaps) sooner
then to him that is hono-
rable.

And now secondly, for
the person desired; *Let him.*

Many make love to this
Spouse; the divell, the
world and the flesh. The
divell and carnall persons
make love to the soule to
draw her away from
Christ, but shee will not
turne aside, but lookes to
Christ still, *Let him kisse me.*

Shee goes not (as Pa-
pists doe) to *Peter and Paul*,
or any Saint; but to Christ,
and to him onely. Saith

Cant. 2 16.

shee, he is my welbeloved
and I am his, hee is my in-
closure, and I am his pecu-
liar; none have I in heaven
but him, and there is none
that I desire in comparison
of

of him. Hee hath singled out me, and I him; *Let Him kisse me*, saith the Spouse, and I will kisse none but him.

For the third thing, the thing desired; *Let Him kisse me, &c.*

The thing desired here, is a kisse. There are divers sorts of kisses spoken of in Scripture: there is a kisse of superiours to inferiours, and of inferiours to superiours. Also there is an holy kisse, and an hypocriticall kisse, as ^b *Ioabs* was to *Ama-sa*, and as ^c *Iudas* kisse to Christ. There are kisses of love, so ^d *Iomathan* kissed *David*; there are kisses of subjection; and here what is sayd, may well bee taken in sence as there, ^e *kisse*

B

ye

^a Rom. 16.
16.

ⁱ Cor. 16.
20, &c.

^b 2 Sam. 20
10.

^c Mat. 26.
49.

^d 1 Sam. 20
41.

^e Psal. 2.
12.

see the Sonne, &c.

But this kisse is of a superiour to an inferiour; *Let Him kisse me with the kisses of His mouth*: that is, let him shew me a further testimony of his love by his presence; and let mee enjoy a further communion with him: or let him further assure me of his love. Consider the Churches meaning here: the Church, however shee had good interest in this spirituall joynture at the marriage making; yet shee, (according to the different degrees of time) had different degrees of desires to bee further and further assured. From *Solemons* time, and before, even from the beginning, there was ever a desire in the Church

to these kisses of Christs
mouth; which is, that hee
would come in our nature;
and that he would manifest
by little and little, and clea-
rer and clearer, his com-
ming in the flesh; which
accordingly he did by de-
grees, and with open coun-
tenance at last. As first in
Paradise; ^a *The seede of the
woman shall breake the Ser-
pents head*; then to *Abra-
ham*, ^b *In thy seede shall all
the families of the earth be
blessed*; after that, to one
Tribe, the Tribe of *Inda*;
then to one Family of that
Tribe, the house of *David*;
and sweetly to his Prophet
Esay, ^c *A Virgin shall con-
ceive*; and after with the
finger of the Baptist, *Iohn*
pointing to Christ; ^e *Behold*

^a Gen. 3.
15.

^b Gen. 12. 3

^c Gen. 49.
10.
Heb. 7. 14.
Rom. 5. 5.

^d Esa. 7.
14.

^e Ioh. 1. 29.

the Lamb of God that takes
away the finnes of the world;
and ſo you ſee how Chriſt
did reveale himſelfe often,
and by degrees unto his
Church; answerable to
which were the deſires of
the Church for the com-
ming of Chriſt; as the
Prophet *Iſaiah*, where hee
ſaith, Oh that thou wouldſt
breake the heavens and
come downe. Where hee
propheſied of thoſe that
ſhould waite for the con-
ſummation of *Iſrael*: And
thus before Chriſt came in
the fleſh; the Church had
a great longing after his
incarnation; as here: *Let
him kiſſe me with the kiſſes of
his mouth.* But this is not
all, and ſhee was not igno-
rant that this could not bee
till

Eſa. 64. 1.

ill the last time of dayes;
therefore she desireth some
further meanes of aquain-
tance with Christ, & know-
ledge of him; and desiring
that hee would manifest
himselfe more and more by
his word, by his graces,
and by his Spirit. As there-
fore then the desire of the
Church was for the com-
ming of Christ, so now that
which Christians should
desire and long after, is not
that Christ might come to
them, but that they might
goe to him, and that they
might bee with him in glo-
ry. They love his appea-
rance; but because this
cannot be yet; (though the
Church be still in expecta-
tion) therefore he desireth
to heare his words; or that

hee would kisse her with his mouth in his Word. And yet that is not all neither; but that shee might finde his Spirit now walking with her here; and further that he would kisse her with his mouth, by encreasing his good graces in her, and by manifesting his love unto her: this is the desire of her soule. This is the whole suit of the Christian Church, and of every Christian soule: namely that Christ would thus kisse her, and that he would reueale himselfe every day more and more unto her, in his Word, in his Sacraments, by his Spirit, and by increase of graces with a plentiful addition. This I say, is the desire of the Church;

Church; and it is the desire also of every Christian faithfull soule, even that Christ would thus breath upon her with the holy kisses of his lippes.

And now wee come to the ground of this desire taken from the excellency of the love of Christ, which is here sayd by an experience of the whole of Christianitie, and by the particular of every Christian soule, *to bee sweeter then wine.*

From hence wee note two things.

First, that every Christian soule and the Spouse in generall hath a sweet taste of the love of Christ, even in this life.

Dof. 1.

2. That after this contract

Dof. 2.

tract and taste of this love, shee hath ever springing up in her a further desire of the encrease and manifestation thereof.

Dott. I.

For the first; As after the contract there is a more and more evident manifestation of love then was before; yet not so full as after the marriage: so Christ, though hee doe give his Spouse a taste of his love herē, and sends certaine love tokens unto her from heaven, some graces whereby his love is made more manifest then before it was, (as *Isaack* sent to *Rebecka* some Jewels and Bracelets to manifest his love to her:) yet his love is not fully manifested in this life, but is kept close untill the day of the great solem-

Gen. 24.

solemnitie. But because Christ can not delight in his Spouse, unlesse she be decked with some of his graces here; therefore here hee gives her some handfulls of them, which are not onely a taste of his favours but the fruite of his love.

The reasons are divers.

The first reason is because hee would minister to her some solace after the long time of her absence from him, and that shee might not faint, but having some sweet taste of his love here, might stay her stomack upon that, somewhat in hand, till the day wherein the Lord Christ will fully manifest his love unto her. The Lord seeth that

Rea. I.

B 5 his

his children are apt to bee oppressed with heavinesse here, and therefore he gives them a taste as the earnest of the bargaine, till the whole come; that is, somewhat to comfort them till that come that will wipe away all teares, and shut out sorrow; when there shall be no woe.

Reas. 2.

Secondly, the Lord gives his children a sweet taste of his love here, that by weaknesse and frailty they might not fall away and so lose their first love (but if they should slip) that then they might recover their first grounds, and say with the Church; wee will goe and returne to our first husband; for it was better with us then, then now, *Hos. 2. 7.* so strong

strong was that love, and so sweet that wee had from him.

Thirdly, and this is because the manifestation of this his love doth wonderfully strengthen a Christian, causing him to goe lightly through the heaviest affliction: for when Christ assures a Christian of his love, then no affliction will seeme grievous, but hee'l through all, hee'l suffer whatsoever shall befall him for Christs sake with joy.

Reas. 3.

Lastly, Christ gives his Church, and so every Christian a taste of his love in this life, because he knowes we have many temptations in this world which are ready to steale away our affections, and, to rob God
of

Reas. 4.

of his part in us ; as carnall pleasures, riches, honours, and the like. Now that these might not draw away our affections ; he gives us a taste of his love, which is better then all these, and all things else ; sweeter then the sweetest wine, or best thing that can bee desired. I say God gives us the first fruits of his love here ; and it is that our affections might be preserved chaste to him, and wee kept from wandering in the love of a stranger. And so hee gives us a sweet taste of his love in this life ; that neither afflictions, on our left hand, might too much presse us downe or discomfort us ; nor the pleasures and delights of this life on our right

right scale us from God.

The use is to teach us to admire at the goodnesse of God in this, that he is pleased so to provide for us, that is, so sufficiently as to keepe us from being too much overcome with heavinesse, through the multitude of temptations and afflictions, which in this life wee are subject unto, and to expell the bitternesse thereof with the sweetnesse of his love, as with Sugar in the cup; and all to have us fast unto him selfe, and our affections proper unto him.

Use.

And so wee come to the second Doctrine, which is this:

That the Church (and so every Christian) after this contract and first taste of Christs

Doct. 2.

Christs love, and evermore springing up in him, an insatiable desire after a further taste and deeper pledge of that love.

Reas. 1.

The reasons why are two. The first may be taken from the nature of true love, which is never satisfied. And hence it is that though Christ give his Spouse a taste of his love in his word, by sending his Embassadors, his Ministers with his love-letters, unto her in the Gospel, giving her therein a large volume of his love; as also in the seal of his Spirit, and Sacraments (those love-tokens) and in many other worthy influences; yet all this cannot satisfy her thirsty and more desiring

desiring soule; but Christ, having thus manifested his love unto her, in the first fruits, shee must have more of the same, and still longs to have a further assurance.

The second reason may bee drawne from Christs infinite riches, who (therefore) is so infinite in his gifts and glory, in his power, in his bountie, in his pleasures, joyes, and the like, that we know no end thereof. He hath all things, *All power is given him in heaven and in earth*; every way infinite in himselfe and in his bounties infinitely magnificent, and how then can the Spouse but have an infinite desire to a further and still further taste of his love, and of a nearer communion

Reas. 2.

Mat. 28. 18

munion with him? And so whether we regard the nature of love, which is never satisfied; or whether wee consider Christs infinite riches manifest in his truth; there must be an insatiable mind of desire in a Christian, to bee further filled with, and more fully assured of the love of Christ. Where grace is, there is a further desire of growing in grace; and it is an higher degree of love to desire an enjoying of the presence of Christ, then to desire to enjoy heaven it selfe, which cannot be yet.

Use 1.

Therefore here let us try our love by our labouring, for that sight of Christ w^{ch} we may have of him in this life below; and here let us desire

desire often and much to
 see him in his ordinances,
 where hee manifests him-
 selfe in a speciall manner.
 Therefore I say, art thou
 sicke and in prison, or so
 lame of thy limbes that
 thou canst not come to the
 assembly? and is it there-
 fore thy greatest trouble,
 and the great greefe of thy
 soule that thou art thus shut
 out from the presence of
 Christ and the Angells in
 his ordinances, and from
 the congregation of the
 Saints, where he by fami-
 liar *kisses* useth to manifest
 his love to thee and to
 them? and if so, it is well.
 But here I cannot but won-
 der how some persons dare
 to take upon them the
 name of Christianitie; and
 yet

yet thinke the men too holy, and the course too strict that lookes that way. Surely such want the true Character of a right Christian, which is to have a further and further desire of the manifestation of Christs love. Many of these neglect the ordinances of God, or if they come where they may bee had, never desire by them a further increase, as it were the *inward kisses* of Christs mouth: but content themselves with the *outward*; even the barke of those ordinances.

When the Spirit should witnesse and seale up this love, the love of Christ to their soules by an *inward kisse*, they content themselves with the *outward*, the bare

bare hearing of the word:
But mark what I say; where
this further desire of famili-
aritie with Christ is not,
there is but a barren soile
and soule of a Christian:
there is no true taste of
Christs love; for if there
were, there would be a fur-
ther desire of growth in
that affection. There are
some that make a faire pro-
fession like unto many that
marry to cloake their adul-
tery; for so, such professe
Christ to cover their
strong covetousnesse and
other strong faults, that
they may have more liber-
tie to commit sin. But Chri-
stians, truly religious must
not content themselves
with outwardnesse in these
kisses, but give, as the out-
ward

Psal. 37. 4.

Use 2.

ward man, so the sacrifice of the *inward* (the soule) unto God. Let those that finde (after such tryall) these desires springing up in them, comfort themselves in this, that they are Christs, and that Christ will manifest his love more and more unto them. For he hath promised to grant the desires of the righteous. Hast thou then a longing desire to have a further taste of the love of Christ? Use the meanes conscionably, and then be sure that Christ this *Ioseph* will open himselfe further and further unto thee, and thy soule shall know it. This for one use; Another is for exhortation and spirituall direction, as how wee shall come to a further

further assurance, signe, and fruit of this love of Christ. My beloved if we desire it; wee must labour to have; first, *chast judgements*, and secondly, *chast affections*. A chast judgement from error, heresie, and schisme; and affections chast from the world, from pleasures and the like: for Christ is wonderfull jealous both of our judgements, and of our love. Therefore *Paul* desires to present the *Corinths* a pure Virgin unto Christ. And further as we must affect *goodnesse*, so wee must professe *truth*; wee must have chast judgements, as well as chast affections: the Spouse of Christ as shee is pure in affections, so shee is pure in judgement; shee
heares

2 Cor. II.
2.

heares his voyce and followes him. Whatsoever comes not from the Word she receives not but rejects it. And as her judgement is right set, so her affections are pure and holy.

Now therefore labour for these; that is, for *chast affections*. Christ will not have us to divide our affections; some for him, and some for the world; or partly for pleasures, and partly for him; no, hee will not have it so: for, a fire divided hath lesse heat. Hee will have the whole heart and the whole of our affections, or he will have neither heart nor affection. If wee give our hearts to the world or to the pleasures of the world, (the love of which
is

is enmity with God) then have wee an adulterous heart: which to doe is a double sinne, as it is for a wife to commit whoredome; for in her whoredome there is a breach of chastitie, and breach of the marriage band. And indeed to embrace the world after we are contracted unto Christ, what is it lesse then whoredome, and a breach of covenant in our spirituall contract with Christ: therefore, beware of worldly-mindednesse, which as glew will tie all thy affections so fast to the earth, that thou shalt not be able to lift any to Christ. Take heede of the pleasures of the world, least they drowne thy soule in perdi-

Iam. 4.4.

tion and destruction, as the Apostle saith, 1 *Tim.* 6. 9. for many soules hath this Sea covered, even of those that have professed with the best, and have gone for good Christians.

3.

But thirdly, if wee will grow in the assurance of the love of Christ, and have more familiar kisses of his mouth ; then labour we to get an humble heart, by searching out our owne great unworthinesse, in respect of what wee are, or were by nature. Indeed, we may disparage our credits by abasing our selves in respect of men, but never can wee be too much humbled to our Saviour, in acknowledging our selves unworthy of all that wee have.

There

There is no danger in debasing our selves to our Saviour; nay 'tis for our greater honour with God: for, those that thus honour him, hee will honour and grace with his blessings, who giveth grace to the humble. In such a Spirit he delights to dwell as a man at home, *Esay 66.3.* Let us with all humilitie (then) acknowledge all to be from his free grace; and with *Jacob*, that we our selves are lesse then the least of his mercies.

Gen. 32.
10.

4.

Againe fourthly, if wee will grow in the assurance of the love of Christ; let us give Christ no peace, nor take any nay of him till hee hath given us the sweet kisses of his love. Many
C times

Luk. 7. 47.

Mat. 15. 22.

Gen. 32. 24

times he delayes the manifesting of his love; but what though? yet waite thou his pleasure; he hath waited long upon thee. We see *Mary Magdalen*, what a doe shee made when shee could not finde Christ; at last he manifested himselfe unto her, and called her by her name, demanding for what shee wept, and whom she sought; but it was some time first. Doe thou as she, give him no rest, take no deniall of him, nor give off till he answer thee: for, hee will doe it first or last. What did the woman of *Canaan*? shee gave Christ no rest till hee did encline unto her. So *Isac* wrestled with God, & would not let him goe till he had assured him

him of his love and favour ;
 he I say, who hath promi-
 sed to grant the desires of
 the righteous. O then hath
 he given thee any the like
 strong desire after him?
 continue constant, importu-
 ning him by earnest and
 fervent prayer, and not ta-
 king off, till he incline unto
 thee. Hee cannot stand out
 with thee long, hee cannot
 deny thee though he differ
 for some time and cause
 best knowne to himselfe ;
 the assurance will come,
 and though it tarry, doe
 thou waite, *Hab. 2. 3.*

Psal. 37. 4.

Fiftly, and againe, take
 every thing for thine ad-
 vantage, and improve thy
 former experience as what
 former love, and favour, &
 power and fidelitie and sta-

C. 2 bilitie

bilitie thou hast had, and make thy benefit of them all to thy best helpe, and till hee answer thee as hee will at last, and as hee did the woman of *Canaan*; plead hard for thy selfe (as shee) till then. Christ accounts her a *Dog*, *Matth. 15. 26*. I am indeed so, saith shee; but, meane time, takes good advantage of his words, and thereby pleades strongly for herselfe: no otherwise then the servants of *Benhadad*, who watched the words of *Ahab*, and drew comfort from them, *1 King. 20. 33*. So here, make thou thy plea strong by thine owne experience, and take all advantages. God hath beene thus and thus good unto

unto thee for many yeares;
these and these meanes hee
hath given thee, and thus
and thus they have wrought
for thy good; therefore say
then: I will for this follow
him still, and untill hee
assure mee of his love in a
further degree, and further
doe for me.

Sixtly, but see thou bee
modest in thy desires of this
kind. Desire no great mat-
ter at the first, that is, not
so full an assurance of this
love of Christ, at the be-
ginning of thy desires, but
with observation and atten-
dance sitting. And here ob-
serve the degrees of these
kisses, and manifestation
of this love. The thee se on
the Crosse desired but to
bee remembered of Christ
C 3 when

+

6.

Luk. 23.

42.

when hee came into his Kingdome no more but to bee remembred, and so no great matter. So doe thou; doe but desire a taste of his love, though never so little. For so the deare children of God have done. They have first desired the pardon of their finnes; which obtained, they have proceeded to more, as humbly to beg such and such graces of the Spirit as scales to assure them further and further to scale up his love unto them with his nearer communion.

Object.

But this communion is not alway felt.

Sol.

I answer, if Christ be strange to us, the fault is our owne not his; for he is all love. And so it is eyther

1.

ther because our loose hearts runne after some carnall contents; and what marvell then that Christ should shew himself strange unto us who runne from him? and that wee should goe mourning all the day long without any sense of his love? Or else it is because we will not seeke for these his kisses; that is, for a further taste of his love as wee should in his ordinances; or because we do not exercise those graces that wee have as is required by our attending upon them, and by resting by Faith upon Gods promise for a blessing: Or because wee are negligent to stir up those graces of God in us by private duties: or be-

2.

3.

cause wee trust our selves to bad companies, and to persons led about with evill desires, or possessed with an evill Spirit: Or because God would exercise and try our Faith, and so let us see our selves; that is in our owne naturall state of weakenesse. For thus hee left *Peter*. Otherwise it is Christs nature to manifest himselfe and his love unto his by the familiar kisses of his mouth. Now search into your hearts, and you shall finde that these or such like as these are the causes why Christ is strange unto you, and why you are so sencelesse of your communion with him.

7. Consider yet againe when it is, and at what time that

that we have Christs sweetest kisses, and are most refreshed with his loving countenance. It is not when wee lay our strength (all of it) upon good meanes: and so when wee strive with God in prayer, and labour in all humility, rightly, and profitably to use all his holy ordinances: Marke these well, as the meanes to preserve and encrease the assurance of Christs love in you.

And further consider by what meanes and how you may fall into this deadnesse of heart, and what were the causes of it.

Secondly, observe how you may come to have most communion with Christ, and at what time,

and after what performances: as to be able to say, I was thus and thus dead and sencelesse of Christs love; but now I am thus and thus comforted and refreshed with it, I was strong for my pleasures; now I am strongly bent to please God, and my selfe no way with his dishonour; I was all for my selfe, now I am the least part of my selfe, so God may have all: I denyed my selfe nothing, now I pull in all things, and resigne up my selfe and all to Gods will. If thus wee deny our selves in every thing and serve God in all, and this because wee will breake away from all impediments in heavenly courses, God will be sure to recompence

us in spirituall things abundantly, yea and intemporallo, so farre as he shall see them to be good for us.

Adde yet this consideration more, that when thou wast afflicted and hadst none to comfort thee, that then, and even then the Lord was most sweet unto thee, that then he refreshed thy soule with the balsome of his love. Consider this and thou canst not but know what mouth hath kissed thee.

These may helpe us much in getting a further assurance of Christs love; be stirred up therefore to a desire to be where Christ is, and to have the kisses of his love in his ordinances, so often as wee have a
ten

tender of them: So shall we get more store, and further testimonie of his favour, and so shall wee more encrease in grace, and communion with Christ. So shall wee never want good assurance for a good estate in heaven, or comfort in any other estate. For cast such a man into a Dungeon, hee hath a Paradise there. And why there? Because Christ comes to him. Further, if wee have this communion with Christ, then though we are compassed about with death, death shall not affright us, because the great God is with us. Doe with such a man what you will; cast him into hell if it were possible; hee having a sweet communion with

Psal. 23 4.

with Christ would be joyfull even in that prison of the damned. And take this with you : the more sence you have of the love of Christ, the lesse you will regard the pleasures, the riches or contempts of the world. And indeed what joy can bee compared with this, that the sou'e hath communion with Christ? All the world is nothing to this.

And now seeing you cannot require this love of Christ, yet shew your love to him as you may, and as you may manifest your love to his members, and kisse them with the kisses of your love. Doe good to the poore ; especially to those poore that have the Church

Use. 3.

Church of God in their Families. As the woman powred her oyle on the head of Christ; so doe you powre some of yours upon the feete of Christ. That which yee would doe to him if hee were here, that doe to his members, in whom he is after a sort present with you. Thereby you may further your communion with him, and make him your debter; then, as one saith well: hee can be no loser, that makes God his debter.

THE



THE
POWER OF
Christs Resurrection.

COLOS. 3. 1.

*If yee be risen with Christ,
seeke those things which
are above, where Christ
sitteth at the right hand
of God.*



His Verse hath
dependance on
the second Chap-
ter before, the
twelve and thirteen Verses
of that Chapter, where the
Apo-

Coherence.

Apostle tells the *Colossians*, that they were risen with Christ from the dead by Faith, and quickned by the Spirit that raised him: hereupon followes this inference; If therefore yee be risen with Christ, shew it by seeking after those things which are in heaven, or are heavenly.

The Apostle had much adoe to roote out those dangerous seedes of conceit which false teachers had sown upon these *Colossians*, touching some legall ceremonies; as touch not, taste not, handle not; he tells them that these dead things have no life of use now, and that therefore, if they be risen with Christ they must fall to other matter,

ter, seeking those things that are above. These ceremonies were indeede appointed by God at the first, but now being ended and brought to their grave, they must be buried, there never to rise againe. And therefore no more to be revived as being not dead onely, but deadly.

*Non solum
mortua sed
mortifera.*

As I sayd, the Apostle finding their hearts tainted with this false doctrine, having first sought by purging to drive it out of their hearts and liking; he now begins to season them with that truth which is after godlinesse, that is, with heavenly and other truths and doctrines, not of men, such as were those of these false Apostles, but of God, where

where hee begins with generall instructions, and then proceeds to particular callings; as of husbands and wives, of parents and masters, of children and servants. Now because the well managing of the particular duties of these particular callings depends on a good principle; that is, that they bee found in Christianitie, which is the generall. Therefore hee begins first to season their hearts with that grace of their generall callings; knowing that it is so much the easier to bee good in their particular callings, when they are first good in the generall. But if not good in the generall, then never good in the particular. If a good man, then a
good

good husband, a good father, and a good master, fit for any good service; but if not a good man, then good for nothing. So a woman, if a good woman, then a good wife, and good in any calling. So for children and servants, if good in the generall, then good in the particular also.

Divis.
2. Parts.

But to come to the order of these words: they containe first a ground, and then an inference upon that ground. *If you be risen with Christ*, there is the ground: *then seeke the things that are above*, there is the inference. From the ground observe two things; First, that Christ is risen himselfe; Secondly, that wee therefore shall rise.

Doct From
the first
part.

1.

2.

Doct. 1.

For

*Fiducia
Christiana,*

*Tertullian
de resurrect.
cap. 1.*

For the first, It is an Article of our Faith, and the Holy Ghost hath taken a great deale of paines to prove it. It is the confidence of Christians; it is the maine, or free hold that wee have; for wee hold all by the resurrection of Christ, as of fee; and wee have sixteene apparitions of him to prove this. Besides, it was impossible that hee should bee held of the bonds of death. Impossible I say, being invested with these three offices of King, Priest and Prophet. Impossible as hee was King; for how then could hee have triumphed over his enemies here and in hell? Impossible as hee was Priest; for, if hee had not risen,

risen, how could hee have made daily intercession for us as he doth? And lastly, impossible as he was a Prophet, for else how could he have instructed his people in doctrines of salvation?

But when rose hee? wee say with the Scriptures and our Creede, the third day. Now as Christ rose, and rose the third day, (manifesting thereby that he was dead) and this after so great baseness, for his greater glory. So it is to teach us, that as it was with him; so it is with all his members: never nearer helpe then when at the worst; nor more glorious then when basest for Christ, for then it appears to bee Gods owne worke, who therefore

Doff. 2.

fore will raise them to glory, that he may be glorified in and by them.

When therefore wee are in any distresse, voyd of the helpe of man, then God will come in and raise us up, whether in our credit, estate or persons, &c. onely therefore let us have patience for a while and waite his coming.

Doct. 3.

But *as Christ is risen so we shall rise.* Hee is the meritorious cause of our resurrection; hee hath deserved that wee should rise. Also he is the worker of it; and by that same power whereby he rose againe; by the same will he raise up us at the last day. He is every way the cause of our rising, (and hereupon) we are risen with

with him : As hee was a
publick person in his death;
and as upon the Crosse hee
stood in the place of all the
elect ; so as all their sinnes
(committed, or foreseene to
be committed) were layd
upon him, and hee bare the
iniquitie of us all : so after
and now he freed himselfe
and us by his Resurrection.
First, he freed himselfe of
his suretiship, our bond was
taken up, and our debt
payd ; where justice lost
not a penny by us. So wee
were freed in him, and for
him, and therefore he rising
wee are to rise with him.
for what should hold us in
the grave, now that deaths
bands are loosed, or shal the
head be above water, and
the members perish in it ?

But

But further to speake of the Resurrection. This Resurrection of Christ is two-fold; spirituall and corporall: spirituall, when wee take life from Christ; and, (being quickned by him) begin to rise with him; corporall when our bodies shall bee raised at the last day. When wee beleeve that Christ is dead for our sinnes; our sinnes are then in their grave, and Christ is then crucified to us: and when wee beleeve that hee (that was dead) is now risen from death, and dies no more: we beleeve that our graves also shall be opened, and that we shall rise (as he rose) to immortalitie of life.

Vse 1.

Hence every true Christi-

an

an may draw water of life
to comfort him in all his di-
stresses. For Christ hath
conquered all his spiritnall
enemies; and the resurrecti-
on of Christ is an evidence
of his most certaine con-
quest of them all. For if he
had not so conquered, hee
could not have risen: and
therefore when he rose the
third day, hee bad his Di-
sciples not to feare, *Math.*
28.10. as much as to say;
feare not death, for I have
overcome death with the
power of my resurrection
from death. Feare not sin,
for I have satisfied for sin;
nor the divell, for I by my
resurrection have layd him
flat upon his backe, bruised
his head, and led him in tri-
umph openly. Feare not

D

this

this evill world; for I have overcome it. And what shall I say more? I have trod upon the neckes of all your spirituall enemies, I have conquered them all. So then, what cause of feare? therefore, feare not; for if you bee risen with Christ, you are begotten to a lively hope; where spirituall Resurrection is, there is hope of life, as the Apostle doth soundly reason, 1 Pet. 1. 3. A ground therefore of precious comfort to every true Christian.

Use 2.

Now in that wee are raised by the same power to a spirituall life, whereby Christ rose from the grave; it teacheth us how wee should conceive of the work of the new birth; also of the
Image

Image of God in us; and of the new creature. The worke of grace in a Christian, is not a slight worke (a word and away, as many thinke) but it is a powerfull worke; as appeares in that there are so many hindrances to keepe a man (dead in sinne) from rising out of it: many more then there were to keepe Christ from rising out of the grave of the earth. Yet in his resurrection did the power of God mightily appeare, as *Ephe. i. 19, 20.* Now as Christ was killed and had a stone rolled over his Tombe: So he, that is dead in sinne, hath the stone of long custome rolled upon his heart; which to remove requireth as great a worke

of Gods power as was required to raise Christ. Wherefore let those that finde a change in their hearts (the stone removed) breake forth into the praise of God for an inestimable favour such as this is, which is the powerfull worke of God, more powerfull then the making of the world of nothing; for there are many adversaries.

Vse 3.

For another use : Consider this rightly, eyther to provoke unto thankfulness if you have beene wrought upon; or to prayer if not; seeking unto God for this in the use of the meanes, who onely is able to work this change in you, and will in his good time.

But to cut off many things
that

that might here be spoken of; wee will (to bee short) now speak of the inference; *If you be risen, and risen with Christ by his power, then seeke those things which are above.* The inference or reason is thus much: they that are thus risen have a new life, (for every resurrection notes a new kind of being) if spirituall then a spirituall being, if bodily then a glorious life. This life is sutable to our Resurrection; as if the Apostle had sayd, you are risen with Christ from the death of sinne, therefore manifest your Resurrection by the life of righteousness: more specially by actions proportionable and coherent with your new estate. This

Rom. 6.

is the meaning, from whence wee note this Doctrine;

*Doct.
Generall.*

That every life and state of life requireth answerable actions; if you be risen with Christ, and so have a spirituall life as you professe to have, then carry your selves answerably, and seeke those things that are above; that is, such things as may maintaine, and are sutable to that life of yours. This is the Apostles manner of reasoning in this place. And this is so in nature, yea and so in corrupt nature; it is so in grace, and shall bee so in glory.

For the first, it appeareth plainely; for even those creatures that are in the water, delight in it, because it is
their

their proper element; and they cannot live without it. Secondly, it is so in corrupt nature, he that is covetous, the very conceit that hee hath of his riches doth as it were feede him, he cannot live without them. So he that lives a carnall life here, dies if hee be taken from it; then hee is as a Fish upon dry ground. Take a Fish out of his element, and he cannot live: So for this man, take his wealth and take his life; it is so in grace, and shall bee so in glory, when the body is risen glorious. There is a forsaking of all communion with sinfull men, and there wee shall have communion with God and Christ, and Christ shall be all in all unto us. Then

*Tanquam
pis in
arido,*

Col. 3. 11.

that which all creatures supply to us here, Christ will there. Then our songs will be holy, and our actions holy, fitting such a glorious condition. And this heaven is begun here, or it will never be. Grace is therefore called heaven, because heaven is begunne where grace enters: and because glory, that is, heaven cannot begin but where grace is.

Use 1.

So then a Christian that is risen with Christ, must have nothing to doe with carnall men; nothing I say further then he is thrust upō them, or that he may convert them. They must not familiarly company with men of a contrary spirit; they must seeke by all meanes

meanes to act godlinesse in their conversation. And thus should the life of a Christian bee set, futable to his new estate and holy calling.

But if wee should try all by this rule; how few would be found to be risen with Christ? for how few would delight in heavenly company, or in heavenly actions; as to praise God, or to commune with God in prayer? This is a death to most men, and to be so, is to bee out of the world; also to have such company, and to bee so exercised is a dead life in their fleshly opinions.

And now againe to the Apostle; the Apostle saith here, *Wee must seeke those*
D 5 *things*

Use. 2.

Expl.

1. What is meant by seeking?

- things which are above with Christ.* Seeking implyeth first a want; a man will never seeke for that which (he knowes) he hath. Secondly, it implyeth a valuation and esteeme of the excellency of that thing which we seeke. Thirdly, it implyeth hope to get it; else who would seeke it, but leave it rather as a thing desperate? Fourthly, it doth imply meanes, and the use of meanes to attaine to that wee seeke through want or other wayes, with hope of finding it. Lastly, he that wants a thing which he doth highly esteeme, and may attaine unto in the use of the meanes; will by all meanes avoyd all contraries that may disappoint his hope

hope of speeding.

And here consider what this thing is that wee must seek for. Briefly & in short, it is Christ Iesus the joy of all hearts; in whom are hid all the treasures of knowledge and wisdom. Him we seeke *in capite*, and together with him all those things which are above, and whatsoever tends to true blessednesse. And indeede all the excellency which wee have, or can hope to have is from above. Our full happinesse and glorious inheritance is kept for us in the Heavens. All our priviledges are from above; our kingdome is in heaven; and qualification for this happy estate spoken of there. Our holinesse and
hea-

2. What
we must
seeke.

heavenly mindednesse is from above; fulnesse of grace is from thence, and all graces that lead to perfection are there. Power to enable us to any holy duty is from above, yea the meanes are from above; as the ordinances, the word and Sacraments. To summe up all; thus much the words import, seeke for a nearer communion with Christ; for a further assurance of heaven; for a further qualification for heaven, and so as you may bee more and more in heaven while you are below on the earth, by enjoying through faith, your heavenly privileges, prerogatives and excellencies: seeke for further increase of holinesse,
for

for a greater measure of grace; and for grace to bring you to the fruition of whatsoever is from above. And here attend vpon the Word of God, vpon the Sacraments, vpon holy conferences where Christ is present in a speciall manner; and by holy actions seeke for glory in the use of the meanes. Reach not too high, nor above your pitch, which is arrogancy, pride and high mindednesse; but seeke for heavenly things by heavenly meanes, and in humble manner.

Againe, where wee must seeke the things above, because wee are risen with Christ, (the Resurrection of Christ being an article and ground of Religion;)

wee

wee

wee learne, That heavenly duties have their spring from the articles and grounds of Religion.

The reason is; The ground of our faith is the cause of holy duties; and therefore corrupt in faith, corrupt in obedience in that degree. Evill opinions breed an evill life; and a sound understanding an holy conversation.

Vse.

The use is to admonish us to labour to understand the maine grounds of Religion, with like labour, to digest them: So as to see the truth of them in the regularitie of our lives. And here labour with God by prayer to write them in your hearts with the pen of his holy Spirit.

Againc,

Againe, in that the Apostle willeth them to seeke heavenly graces, and that because they are risen with Christ; note further this inference;

That as a Christian ought to be heavenly minded, that is, minded to seeke heavenly graces; so hee must doe it for this reason, viz. because hee is in an estate fitting for it.

Dott. 2.

Therefore let none say, he cannot for outward troubles or businesse; unlesse he will deny himselfe to be a Christian, by denying to have any leasure for holy businesse. He that will bee a Christian must pretend to no impossibilities this way. For, art thou risen with Christ? then thou must finde time

Vse

time to seeke those things that are above, and to bee heavenly minded. A Christian that is risen with Christ will; God here doth not as *Pharaoh*; bid us to doe our worke, and to gather the straw our selves: but he bids us doe upon a power given us, and by quickning us with his Spirit, and enabling us to doe what he requireth to be done. He fits us for such actions as hee taskes us unto, and gives us the power of doing them.

Doct. 3.

Againe, *so farre as a Christian is raised by Christ, so farre hee cannot but seeke those things that are above.* Wee neede not teach a bird to fly, for shee is taught of her nature so to doe; flight is

is naturall to her. So a Christian cannot but doe the things answerable to his Christian nature. Hee is of a new nature, and therefore cannot but bee heavenly minded; hee cannot prophane the Lords day, hee cannot sweare, hee cannot lye, hee cannot blaspheme, he cannot delight in carnall courses, he cannot doe these things, so farre as hee is a Christian. And it is in this sense that the Apostle saith, *He that is borne of God sinneth not*, that is, so farre as he is borne againe.

1 Ioh. 3.9.

Againe, as hee is a Christian hee may doe it, and ought to doe it, and cannot but doe it.

But I adde further, and for a further point, *Hee glorifies*

Doe. 4.

ries in it. To bee heavenly minded, and exercised in spirituall duties, is his happinesse, and his joy. Hee is never so well, never so much himselfe, as when he is most possessed of a heavenly mindednesse, & most frequent, or not often exercised in spirituall duties: so farre forth as hee is a Christian and enlarged by the Spirit of Christ, so far forth he glories in holy actions & in heavenly mindednesse.

Vse 1.

Is this in all true Christians, if such? what then may we thinke of the most part of the world, that professe religion but from the teeth outward? Surely they are still in the grave of old nature, they are not risen with Christ. Such is the ambitious

bitious man, the covetous man, the voluptuous man, for they favour not the things that are above, the truth is, they have no new nature in them: for if they had, it would lead them higher then these under-foot things, or things below. They that live in the defilements of the flesh, shew too well that they have none of this new mould in them; for if they had, they would get strength against them; at least they would have a continuall conflict, and wraisting in themselves to overcome them.

Another use may bee for tryall of thy estate; and here see what power there is of the Spirit of God in thee

thee to make thee heavenly minded, to joy in things that are above, more then in all the world againe. If thou finde this power in thee, then thou art a Christian indeede; thou canst then speake by experience, what is the worke of the Spirit, and thou knowest well what is the vertue of the Resurrection of Christ. Then thou canst say with *Saint Paul*, that thou art still striving to finde the vertue of Christ more and more in thee, to make thy selfe more fully assured of thy part in Christ, and to finde the power of his Spirit mastering the power of corruption in thee in an excellent degree. Let us therefore labour for this power; for

Psal. 3.9.
10.

for this is to seeke the things
that are above; and here let
us labour to finde the want
of it, and to grieve that wee
have not so much of it as
we have neede of. And fur-
ther let us labour to know
the excellency of this pow-
er, esteeming more of it
then of any power else, and
better then of all powers of
darkenesse in this flattering
world, for when all other
things leave us; the things
above will comfort us, and
(for our comfort) goe with
us. Let us therefore labour
to see some hope of grow-
ing in them. Thou hast a
promise (using the meanes)
to attaine unto them; for the
same Spirit is set over by
assurance unto thee that rai-
sed up Christ from the
dead:

dead : use therefore all sanctified meanes for the attaining of these spirituall good things, use heavenly wayes for thy way to heavenly things : attend upon the ordinances of God : labour with him in prayer to make thee such a one as hee may delight in, and fit thee for that estate that he hath provided for thee. Labour to encrease in vertuous actions, and fly all contrary courses; as worldly mindednesse, and the pleasures of this present world. Beware that none of these draw away thy heart, and with it, thy selfe from an earnest seeking of heavenly things, (so) as thou shouldst. We are all seekers, wee are a generation of seekers, as the

the *Psalmist* saith; We seeke
while wee are here, our
possession is hereafter.

Psal. 24.

Labour therefore to see
the want of heavenly gra-
ces, and to esteeme of them
aright, and to see hope to
attaine them, and hope to
attaine them, and use the
meanes, and avoid all con-
trary courses. Doing thus
you shall finde the vertue
of Christs Resurrection rai-
sing you up more and more
to seeke after heaven and
heavenly things, even
*those things that
are above.*

FINIS.